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remarks we must bring this notice to a close; and, notwithstanding we have seen fit to criticise some of our author's conclusions, we welcome the work before us as a valuable contribution to anthropological scientific literature, and we recommend it to our readers, not only on this ground, but also as containing much other interesting matter relating to the Malay Archipelago and the productions of its numerous islands. The whole design of the work is much above that of an ordinary book of travels, and even in the absence of any very stirring incidents, it will amply repay the perusal, not merely of the scientific, but of the general reader.

BALDWIN ON HISTORIC ANTHROPOLOGY.*

MR. BALDWIN'S work is of considerable interest to the student of historic anthropology or of ethnology. The study of the traditions, mythologies, fragmentary records, and mouldering remains of the prehistoric ages proves that civilisation was more ancient than history. The Ethiopians or Cushites of Arabia have no history, but they had a civilisation of no mean order, and a commercial and maritime enterprise which induced and enabled them to colonize the ancient world. In the early traditions and literary records of the Greeks, Arabia is described as Ethiopia. The countries on the Upper Nile were called Ethiopia, because they were first colonies or dependent provinces of the more ancient kingdom of Ethiopia in what is now called Arabia. Mr. Forster, in his historical geography of the Old and New Testament, says, "it is matter of fact familiar to the learned reader that the names Ethiopia and Ethiopians are frequently substituted in our English version of the Old Testament, where the Hebrew preserves the proper name of Cush, and the name 'Cush,' when so applied in Scripture, belongs uniformly not to the African, but to the Asiatic Ethiopia or Arabia" (vol. i, p. 12).

Strabo, correcting a popular error of the same kind in his day, says: "If the moderns have confined the appellation Ethiopians to those only who dwell near Egypt, this must not be allowed to interfere with the meaning of the ancients." Professor Rawlinson informs us that the uniform voice of primitive antiquity spoke of the Ethiopians as a

* *Prehistoric Nations: or, Enquiries concerning some of the Great Peoples and Civilisations of Antiquity, and their probable relation to a still older civilisation of the Ethiopians or Cushites of Arabia.* By John D. Baldwin, M.A. London: Sampson Low, Son, and Marston, Fleet Street, 1869.

single race dwelling on the shores of the Southern Ocean, and from India to the Pillars of Hercules. It is of this ancient and interesting race that Mr. Baldwin has gathered up all the scattered records and notices, and has made out a case in their favour claiming for them the earliest prehistoric importance in the civilisation of mankind.

In the earliest Hebrew traditions, older probably than Abraham, Cush, translated Ethiopia, is mentioned as a country or geographical division of the earth. In the tenth chapter of Genesis we are told that Canaan, Cush, Miriam, and Phut, were the children of Ham; and Rawlinson, in his *Herodotus*, informs us that the Hamitic races seem to have been the first people of Western Asia. These Hamites were the founders of most of the cities of antiquity, which sometimes have retained their primitive names, and sometimes appear to have exchanged them for Semitic appellations, the descendants of Cush, the eldest son of Ham, are supposed to have resided for many ages in Chusistan, or Pusiana, a district to the south-east of Babylon and west of Persia. The great period of the Cushite race had closed many generations before the time of Homer, but great communities and offshoots remained not only in Egypt, but also in Southern Arabia, in Phœnicia, and Africa. This active and enterprising people of ancient Arabia, whose territory appears to be double that of France, were more advanced than the rest of the world in civilisation, as may be proved by their commercial and maritime enterprise. Their geographical position gave them considerable advantages, for lying between the Red Sea and the Persian Gulf, they had at the same time at their command the shores of the Indian Ocean and the Mediterranean Sea. Hoeven says:—

"From the remotest time to the present the Ethiopians have been one of the most celebrated, and yet the most mysterious of nations. In the earliest traditions of nearly all the more civilised nations of antiquity the name of this distant people is found. The annals of the Egyptian priests are full of them—the nations of inner Asia on the Euphrates and the Tigris have interwoven the fictions of the Ethiopians with their own traditions of the wars and conquests of their heroes; and at a period equally remote they glimmer in the Greek mythology. When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the verses of their poets; and when the faint gleam of tradition and fable gives way to the clear light of history the lustre of the Ethiopians is not diminished. They still continue to be the objects of curiosity and admiration, and the pen of clear-sighted and cautious historians often places them in the highest rank of knowledge and civilisation."

Perhaps the earliest offshoot of the Cushite race was the Chaldean. The Assyrian empire was preceded by a much older kingdom of

Chaldea, which existed during a much longer period of time, and in matters of race and language had but little in common with the Assyrians.

The old Sanscrit writings of Hindostan describe the country of Cush as extending from the shores of the Mediterranean Sea to the borders of India, and they call it Cusha Dwipa. A regular history of Chaldea was written by Berosus in Greek three hundred years before the Christian era. Berosus was a Chaldean priest of Belus, and the materials of his history were supplied by archives then existing in the temple of Belus at Babylon; but, though the work of Berosus is lost, fragments have come down to us in the writings of Josephus, Eusebius, Syncellus, and several Christian fathers. Berosus begins with a dynasty of eighty-six kings, of whose time he knew nothing. The astronomical records found at Babylon began with the date of 2234 B.C., but Rawlinson found a Cushite or Hamitic inscription in Susiana in which there is a date that goes back 3200 years before Christ.

The three great prehistoric historians, if we may be allowed to use such an anachronism (because their histories were, in the main, lost), we refer to Manetho, Berosus, and Sanchoniathon, have been too much overlooked and discredited by modern authors. Modern research has, however, done much to increase the confidence in which we can rely on their statements as to the antiquity of man. Bunsen has done much to corroborate what was too universally discredited in the records of Manetho—the discoveries of modern days have disposed us to place more reliance on the fragments of Berosus and Sanchoniathon, which have come down to posterity in the writing of others; and if, as Sir Isaac Newton admits, letters were known in the Abrahamic line for some centuries before Moses—if they were the Chaldaic letters, which are nearly similar to the Samaritan and old Phenician, we have a clue in the Cushite characters which may lead us by indisputable steps to the first inventors of alphabetic writing.

A good summary of what has been found in the ruins of the Chaldean cities is given in the first volume of George Rawlinson's *Five Great Monarchies of the Ancient World.* Our author considers it of considerable importance in his line of argument, and derived, as it is, from undoubted facts, we think the following brief conclusions may be considered incontrovertible :—

1st.—The ruins furnish, what appears to be, conclusive evidence that civilisation was brought to Chaldea from Ethiopia, that is to say, from Arabia. In the inscriptions the two countries are connected in such a way as to make no other conclusion possible. Their vernacular name for Ethiopia is Mirukh, and its maritime enterprise is distinctly recognised.

2nd.—The oldest city and first capital was Ur. It seems to be understood that the settlement of the country began with the building of Ur. At a later period Erech was for a time the royal city, but Nipher, or Niffer, was the name of the city of Belus, or the more ancient Babylon.

3rd.—The language of ancient Chaldea found abundantly in these ruins and the forms of the letters are similar to those found in the ruins of Southern Arabia.

Thus not only is the statement of Berosus confirmed that Chaldea was a cultivated and flourishing nation governed by kings long before the time of Babylon, but the identity of language argues similarity of origin.

Sanchoniathon, the most ancient, as also the most celebrated Phœnician historian (several fragments of whose history have been preserved by Eusebius) attributes the art of alphabetic writing to the Phœnicians or Cushite race; and both Greek and Roman authors agree in receiving the statement which Pliny and Lucan do not hesitate to acknowledge,

Ipsa gens Phœnicum in gloria magna literarum inventionis et siderum navaliumque ac bellicarum artium.—*Pliny, Nat. His.*, lib. v, cap. 12.

Phœnices primi, famæ si creditur ausi
Mansuram rudibus voceram signare figuris.—*Lucan,* Lib. iii, v. 220

But these inventors of alphabetic writing were also well versed in astronomy and navigation. They were the greatest commercial people of all antiquity and engrossed all the commerce of the western world. If the art of alphabetic writing originated with the Phœnicians, we must attribute it to a very early period. If Ur was the most ancient city, we find in the history of Abraham that at the age of seventy years he left it to settle in Haran in Canaan. Arithmetic and astronomy were probably carried by Abraham into Egypt with the art of alphabetic writing. Be that as it may, the antiquity of the city of Hur is indisputable. It was situated at the mouth of the Euphrates, with the open sea before it. But its ruins are now one hundred and fifty miles from the sea—the Persian Gulf having retired that distance, from the sediment brought down by the Euphrates and the Tigris. So great a geological change carries us back into the depths of antiquity; yet the epoch at which the city of Hur was thus founded might be made matter of calculation to one like Sir Charles Lyell, who has speculated on the age of the valley of the Mississippi. The question is a simple one, namely, how much per century does the Persian Gulf retire, and in how many years would the distance equal one hundred and fifty miles?

Dr. Forster, in the Appendix to his work on Arabian Geography, gloried over the Himyaritic inscriptions as "the oldest language in the

world," and "the first alphabet of mankind;" and this alphabet the Phenicians carried with them to southern and western Europe. The names of the letters and some of the forms seem to indicate some hieroglyphic origin. *Aleph* means an ox, *beth* a house or temple, *gimel* a camel, the great beast of burden of the desert. Sir William Drummond says, in his "Origines," there seems to be no way of accounting for the early use of letters among so many different nations, or for the resemblance which existed between some of the graphic symbols employed by those nations, than by supposing hieroglyphic writing among the psalmists; and Sir William Drummond says we can hardly hesitate to assign the original invention to a period before the Hamite race had broken up and divided. Thus Sanchoniathon may have affirmed, with some truth, that he had perused the writings of Thoth, who is said to have taught the descendants of Cush the art of writing.

In 1862-63 Mr. William Gifford Palgrave, who had long resided in the east, was well versed in the Arabic language, and well acquainted with Mohamedan lore, spent six months in Central Arabia travelling through it from west to east. He began his journey, labouring under a popular delusion, supposing, like most people, that Arabia was almost exclusively the territory of nomads—the wandering Bedouins. He accordingly made his preparations for traffic and intercourse with the natives in accordance with this supposition, which he soon found was a grievous mistake. He found, instead of wandering Bedouins, who were rather described as an inferior race, a rich and beautiful country, a settled and civilised people—cities, towns, and villages, agriculture, and a regular government. Central Arabia is an extensive and fertile land, diversified by hills and valleys, its great plateau comprising half of the whole peninsula, about five hundred thousand square miles, twice the extent of France. He found it occupied by two kingdoms, Shomer and Nejed, the former consisting of five, the latter of eleven provinces; the soil belonged to its cultivators and not to the government. In Sedyr, especially, he found an elegant and copious hospitality conducted with a dignified and even refined politeness. Hayel, the capital of Shomer, is surrounded with fortifications, with bastion towers, some round some square, and large folding-gates at intervals. It had upwards of twenty thousand inhabitants. Riad, the capital of Nejed, is large and square, with high towers and strong walls, a mass of roofs and terraces, and for full three miles over the surrounding plain waved a sea of palm trees above green fields and well-watered gardens; while southward the valley opened into the great and more fertile plains of Yemanah, filled with groves and villages. In the province of Sedyr, Mr. Palgrave reports "the dominant tone of society

is that of dignified and even refined politeness." The industry, culture, and general condition of the people seemed above what is found in neighbouring countries. Coming to the plain of Kafseem he says, "Before us, to the utmost horizon, stretched an immense plain, studded with towns and villages., towers and groves, all steeped in the dazzling noon, and announcing every where opulence and activity." It is very remarkable how ignorant we have been of the existing state and condition of the country, as well as the people of modern Arabia. There is no reason to doubt that a considerable portion of that which is now sand and desert, in old times was well cultivated and full of populous life, as the numerous ruins strewed over the surface still testify.

"This remarkable country," says Mr. Baldwin, "had no lack of fitness to be the home of a great people; and in the days when Balbec and Petra were flourishing cities, and Arabia was the busy commercial centre of the civilised world, it could have supported a hundred million people as easily as France sustains now forty millions. It had no lack of resources for the great part played by its people in human affairs. If England and Spain would colonise and fill the whole American continent in the space of two or three centuries, what might not have been done by the ancient Arabians in the course of twenty centuries?"

Mr. Baldwin has, we think, very successfully demonstrated the claims of the Arabian Peninsula to a much greater importance in the civilisation of the human race than historians had previously imagined. The relations of the ancient Cushites to the earliest developments of civilisation in Egypt, Chaldea, Hindustan, and Africa, are worked out with considerable research and acumen. There is much corroboration of Mr. Baldwin's views in the acknowledgment of Sir Henry Rawlinson, who sees a common origin of the Chaldæans and Egyptians, and finds it even in the character of their writing, which he thinks must have been in existence before the two people separated. Lepsius draws the same conclusions, from the resemblance of Egyptian and Cushite writing; thus corroborating what Diodorus Siculus says in his third book, "The Ethiopians say that the Egyptians are a colony drawn out of them by Osiris." And thus we may see the reason why the annals of the Egyptian priests are so full of the Ethiopians, if they played a foremost and wonderful part in the affairs of the world before Egypt became the abode of a civilised community. This is a wide subject and well worthy the attention of linguists and archæologists, and likely to form a new and interesting chapter in the development of pre-historic man. Renan, in his *Histoire Générale des Langues Sémitiques*, in his preface to the second edition, has promised his readers an essay in order to establish that it is necessary to admit into the history of the civilization of the ancient world, a third element

which is neither Semitic nor Aryan, which may be called Ethiopian or Cushite; and he adds, in allusion to the investigations of Oppert, "that if these hypotheses shall be confirmed by a more complete investigation, it will become necessary to establish a group of semitico-Cushite languages, including the Himyaric, the Gheez, the Mahic, and the language of the Babylonian inscriptions.

We confess ourselves somewhat surprised to find that a writer so liberal in his general views as our author should have gone out of his way rather to make some weak and irrational remarks on the development hypothesis of Mr. Darwin. He says very erroneously that "Advocates of what is called the 'development theory,' as well as champions of the narrow chronologies, find it convenient to assign the first appearance of civilisation to a very modern date in the great prehistory past." We are not aware of any passage in Mr. Darwin's works which at all assigns the first appearance of civilisation to a very modern date. Our author, so generally fair and well informed, must have taken a very erroneous view of Mr. Darwin's statements. Sir Charles Lyell, fully adopting, as he does, in the tenth edition of his unrivalled work on geology, the development theory as it has been propounded by Mr. Darwin, is one of the ablest advocates of the antiquity of man, which he carries back indeed far beyond the "narrow chronologies." The origin of man is a very different theme from the antiquity of pre-historic civilisation—and it was scarcely worth while for Mr. Baldwin to allude disparagingly to those painstaking labours of Mr. Darwin, which have led him step by step to his avowed hypothesis, which like the "Nebular Hypothesis" in astronomy, serves at any rate to enlarge our views as to the processes by which our present might have been evolved. It is no degradation of man to say he was created out of the dust of the earth; much less to have been developed through the inferior grades of the animal world.

Although the duties of daily life, and the all absorbing interests of the present must ever occupy the main attention and interest of mankind, we are impelled by an irresistible curiosity to extend our interest and inquiries into the past and the future. The great business of life must ever occupy man's chief attention; but man is a studious being, and never rests without extending his views in every direction, and drawing his inferences as to the antiquity of the world in which he is placed, as well as the race of which he is the present representative of a long line of ancestry. We trace back the thread of history with an ever recurring interest, till we arrive at its extreme limit, which terminates in fable and allegory. Man must have struggled onward and onward for ages before he became a recorder of his own history. It is vain and useless to look for any chronology before man learned

to record—no history can give us satisfactory views of man's antiquity. The short period of a few thousand years which has been adopted by a short-sighted class of theologians, does not afford extent of time necessary for the development of the different phases of civilisation, which come under the cognisance of history, much less of those ages of slow progress, which must have preceded the historic era. The cyclical schemes which computed by tens of thousands and hundreds of thousands the years of man's existence, are more in accordance with probability than the limited period of six thousand years of Archbishop Ussher, and other commentators on the Jewish chronology. Sir Charles Lyell's lowest estimate of the time required to form the present Delta and alluvial plain of the Mississippi is more than one hundred thousand years. Agassiz having ascertained the average rate of coral growth, estimates that the gradual formation of the southern half of Florida must have filled a period of one hundred and fifty thousand years, and yet the whole is of post-tertiary origin; the fossil zoophytes and shells being all of the same species as those now inhabiting the neighbouring sea. These are only two of the many approximating estimates which geologists have been obliged to form to get some relative glimpses of the antiquity of the earth.

Anthropological News.

MEMOIRS OF THE ANTHROPOLOGICAL SOCIETY.—We are glad to hear that the third volume of the *Memoirs* of the Society will be issued to the Fellows and the public subscribers in a few days. The volume will be published by Messrs. Longman and Co., price One Guinea. We understand that this volume will contain a long-expected paper from Dr. John Beddoe, the accomplished President of the Anthropological Society of London, "On the stature and bulk of the inhabitants of the British Islands." We shall hope to be able to give our readers some critical remarks on this volume in our next issue. In the meantime, we congratulate the Fellows of the Society that their third volume of *Memoirs* should contain communications from three of the most distinguished and erudite Anthropologists of this country, viz., Dr. Barnard Davis, Dr. John Beddoe, and Dr. John Thurnam.

M. DE MORTILLET has recently proposed to the French Academy of Sciences a chronological arrangement of caverns and rock-shelters, based upon the distinctive characters of the implements and weapons found in those resorts of our earliest ancestors in western Europe. He defines four epochs, which he names after the stations where they are most typically represented; thus following the example of geologists and of Messrs. His and Rütimeyer in the *Crania Helvetica*. *The Moustier Period*, so called from the Grotto of Moustiers, situated in the commune of Peyzac (Dordogne), is characterised by stone axes of the almond or "langue du chat" type, and by flint flakes